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ART. I.—POSITIVE SCIENCE AND POSITIVE ACTION.

Phrenology and Mesmerism were long hooted at as visionary theories, bordering upon insanity. Every one who dared to espouse them was assailed as a deluded simpleton or a public impostor. Medical men, who dared to defend the obnoxious doctrines, were openly denounced by their professional brethren — their practice injured, and their access to all stations of honor or profit obstructed. All that could be done by silent contempt, by jeering buffoonery, by denunciation and slander, was vigorously done; and as it was supposed that this was enough to annihilate at once the new sciences, the public were informed from time to time that the humbugs were exploded, were "going down," or discountenanced. Still the public perceived these humbugs coming before them every year with greater moral strength, and obtaining a wider and stronger hold upon intelligent minds. Physicians braved the anathemas of the profession in behalf of the persecuted truths. Demonstrations of the most startling character challenged and defied scepticism. The practical truth of Phrenology was publicly demonstrated by Gall and Spurzheim. The facts of Mesmerism, including its wonderful clairvoyance and sympathy, were demonstrated and reported by a committee of the French Academy. Yet still the opposition was nearly as violent as ever. For the last twenty years there has been a continual accumulation and diffusion of evidence upon these subjects. Practical Phrenology has been carried into almost every village in civilized countries by teachers of cranioscopy — and its truth has been brought home to the minds of the masses of the people. Mesmeric demonstrations too have been made almost everywhere. The impressible have been put to sleep,— surgical operations have been performed during the somnolent

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unconsciousness, not only in Parisian hospitals, but in every civilized country — and clairvoyant subjects have created a new profession by their extensive operations in the way of describing distant objects, reading with eyes covered, revealing the nature of diseases, and prescribing for the sick. The dullest intellectual sluggards have no longer any excuse, since these wonders have been brought home to their very doors, and the most stubborn skeptics have been met upon their own ground, by appealing to their own five senses. The question is settled, if extensive public and private demonstrations can settle anything.

But where has conscience fled to? Where are the apologies from the gentlemen who once vilified these sciences and all therewith connected? Now that Clairvoyance is a "fixed fact," and Phrenology a generally admitted science as to its essentials, where are the generous acknowledgments of error from their former assailants — where are the tributes, — the honors tendered to their champions? Where is the justice, and where are the honors due to such men as Dr. Elliotson, of England, and Dr. Caldwell, of America? Alas! the echo only answers, where? And of all the medical colleges which have insulted these sciences, and taught their pupils to despise and shun them, where is the school that is making amends for its past injustice? The Eclectic Medical Institute has taken a proper position, (other reformatory schools will manifest a similar spirit) but where among our anti-phrenological and anti-mesmeric schools is there one which will rectify its exploded falsehoods, and courteously recognize a demonstrated truth? Where can we find even a medical journal which will do fair and full justice to these long-persecuted truths! The British and Foreign Medico-Chirurgical Review has indeed given them a passing nod of friendly recognition, but for so doing its editor has been fiercely assailed by the Lancet and other medical journals, as guilty of treachery to the orthodoxy of medical science.

If common sense sufficient to recognize palpable demonstrated facts — and common honesty or fairness sufficient to admit their existence in a public manner, be treason to the dignity of the ancient and honorable system of medical philosophy and ethics — then let us most fervently pray for the speedy death and burial, and total oblivion of all such systems of falsehood and wrong. But let us not rest content with praying to Heaven for a speedy deliverance from leaden-headed and iron-hearted medical despotism. Let every friend of truth and human progress resolve that he will no longer by word or deed sustain these iniquities — that he will no longer patronize a medical journal which wilfully suppresses the publication of the truth in reference to these sciences — a physician who refuses to investigate them — nor a medical school which continues to delude and stultify its pupils upon these important subjects.

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ART. II.—PHILOSOPHY OF ORGANOLOGY.

The existence of an organ in large development must not lead us to expect striking displays of its function as a necessary consequence. Every organ having an antagonist, the balance of power between them is often determined by education and surrounding circumstances. What can we expect from large intellectual development in one who has never been able to gratify his intellect by the pursuit of knowledge, and who has been confined all his life to hard labor and the society of the ignorant? We know what interesting treasures of knowledge may be possessed by those of very moderate intellectual development who have given themselves carefully to study. The highly cultivated man, of moderate natural abilities, appears far superior to the hardworked laborer, of fine intellectual development, who has been deprived of all opportunity of improvement.

Of disease we may speak, as of intellect. There are many persons in whom the morbid tendency or capacity for disease is great, who by a temperate and industrious life avoid its attacks. Their large organs of Disease have not been cultivated by morbific excitement, and hence like the large intellectual organs of the peasant, they are barren of results. Others with less constitutional tendency to disease, expose themselves to the causes and acquire an accumulation of morbid states which overwhelm them. As poisonous food and unwholesome air are to Disease, so are knowledge and philosophy, and intellectual conversation to the intellectual organs. It is true, that in the majority of cases, intellect will find something upon which to act, in the daily events of life, and Disease will find some cause of derangement in the ordinary fluctuations of the atmosphere, but education of some sort is as necessary for the full development of intellect as poison of some kind is for the full development of disease. As malaria is to the latter, so is literature to the former.

Without their appropriate stimulants, the organs are as undeveloped capacities, and display no important results. What is true of one, is true of all. All our organs are as susceptible of being enriched or developed by their appropriate stimulants, as disease by poisons. This fact is most encouraging. It shows that we need not be despondent as to the development and improvement of the human race when a proper course is adopted. Wherever man exists the elements of humanity are all present — the Divine image has lost none of its parts. It may be a ver v

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imperfect and degraded humanity, but no faculty is entirely lost. Cultivation alone is needed for its perfection. As surely as poison develops disease does knowledge develope intellect, and as surely as pure air and vigorous exercise will prevent its development will a pure moral atmosphere in society, and the inculcation of noble principles, suppress selfishness and crime.

With this view the importance of mental and physical training becomes much more impressive — if all of our cerebral organs are susceptible of great increase of power by proper cultivation, and if every highly cultivated organ generally overrules its uncultivated antagonist and takes the lead in the character, how solemn the responsibility which rests upon the leaders of society, who determine the education and moral influences under which society shall be reared!

It is obvious that national character must be the offspring of the constitution of society, and whatever social arrangements may be adopted, human character will rise or sink to the level of the social plan. A selfish system of society must degrade, and a system based upon the laws of our higher powers must ennoble man. It is vain to hope that individual virtue will overcome the defects of education, and will resist the whole atmosphere of society. A favorably-constructed brain is not alone sufficient for virtue and happiness. We have at this time a sufficient number of good heads to render society far better than it is, if their organic tendencies were acted out, and if we should examine the inmates of our State prisons, we would find that it was not generally the defective cerebral development which caused their crimes.

It does not require an overwhelming influence to change the moral character. Our most impressible subjects, when we place the hand upon the upper surface of the head, are perfectly happy, elevated in sentiment, and incapable of evil conduct; but when the excitement is transferred by a simple change of the hand to the lower part of the brain, they are void of all moral principle and ready for any crime. The same brain by a slight change in the influences which affect it, becomes the source of virtue or of vice. Thus the hand of society rests upon the impressible brain of the rising generation, and determines a career of good or evil. The organic development apart from cultivation may be a deceptive criterion, but it may be affirmed that in the majority of men, and especially in those who are able to pursue their natural inclinations, the various organs obtain sufficient cultivation to display their powers, and the organic developments will indicate the outlines of character, although in a rude, inaccurate manner. The development becomes fallacious only when the artificial positions and influences of society distort the natural character and create an over-excitement of particular organs.

This influence not only excites or checks particular organs, but

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gives to the faculties peculiar modes of action, and to the brain peculiar forms of development, as I will proceed to explain.

When we examine minutely the functions of any portion of the brain, we find a remarkable variety of powers — powers which we would at the first blush suppose to belong to regions widely separated, but which may still be regarded as portions of one general faculty, as in some respects they tend to produce similar results.

These varying functions are the necessary consequence of the variable scenes of life. These scenes bringing into play different portions of a convolution, or exciting the organ in connection with other organs, give it a peculiar form of development. Every peculiar form of development belongs to a peculiar mental condition; and as the various scenes in which any faculty may be brought to act, have an endless variety, there is a corresponding variety in the cerebral structure. Thus the brain of man, excited and developed by external circumstances, possesses extreme powers of adaptation, and in every new scene is impelled to new combinations of fibrous development. Hence the varieties of character are not exhausted by a certain number of changes in the relative sizes of different convolutions. The brain like a tree has an endless variety in its growth and modes of development, and like the tree has the power of growing in perfect adaptation to its situation. The portions which are not encouraged hold back, and those which are fostered take the lead and fill the space that is allowed them, taking the peculiar shape that is imposed by surrounding circumstances, as the branches of a tree or the tendrils of a vine conform to surrounding objects.

Whenever the forms of society — whenever the relations and pursuits of men are changed, the brain is ready to assume a new character to meet the demand of the times. Thus the future holds in reserve a vast array of interesting traits of humanity never before developed. Passion, character, genius, power, virtue, are coming with all the majesty they had of old, but wearing new robes and looking like creatures of another race. Looking to the future we see no monotonous round of existence. The fancied circle of human progress has not yet been traced, and perhaps never will — never can be. The exhaustless resources of nature need no repetition. The future must ever be new, and life must ever be change.

Such at least are the indications we derive from the study of the brain and its varying forms of development. Each convolution in its central portion exercises functions characteristic of that region of the brain to which it belongs, but convolutions have breadth as well as prominence, and the lateral growth is produced by a different influence from that which produces the extension or protrusion outward. The PATHOGNOMIC PHILOSOPHY teaches us that if a convolution on the upper surface of the brain

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acts in conjunction with any convolutions of the front lobe, the latter would tend to give the coronal convolution a greater activity and development upon its anterior than upon its posterior surface, while the occipital organs would equally tend to develop the posterior and check the anterior action and growth. In other words, the anterior surface of every convolution would tend to co-operate with the anterior organs of the brain and the posterior portion with the occipital organs. Thus, when the intellectual organs predominate, the whole of the cerebral functions have that gentle yet vivid action which is characteristic of intellect; in other words, the predominant faculty modifies all the subordinate faculties; and at the same time the predominant organs modify the physical development of all the others, as we have just seen, by means of which physical modification the mental effects are produced.

When the organs of refinement are predominant, producing a great fullness and breadth of the temples, especially in the upper and anterior portion, every faculty and passion partakes of this refining influence. The bodily constitution is apt to present a superior delicacy and purity — the muscular movements are graceful and gentle, the complexion and expression of countenance are more refined, and even the grosser appetites and passions are so controlled by grace and gentleness as to lose all their repulsiveness and deformity. There are many things incident to humanity which are considered degrading and disgusting, yet there are individuals to whom the idea of disgust never attaches, whose moral beauty and refinement pervade every act and attitude.

In like manner, the higher moral elements of character so control and elevate our inferior passions as to render them respectable and even dignified in their display. The indignation of a generous and high-minded nature guided by disinterested love of right, by perfect self-control and firmness, derives an elevation and majesty from the higher faculties with which it is associated, which entirely remove the odious features of a brutish passion.

Thus, every faculty of man modifies the condition or character of other faculties, and every organ tends to modify the form and development of other organs. Each organ checks its antagonists, and hinders their bolder style of development. Thus, Acquisitiveness, while it tolerates a moderate exercise of Liberality, is powerfully and unpleasantly excited by an act of generous and prodigal character, which rouses it into resistance; and Liberality, while it tolerates a reasonable indulgence of Acquisitiveness, revolts at the extremes of avarice. Thus every organ restrains the boldest displays of its antagonist, and tends to give it a subdued style of action, while other organs, not directly antagonistic, produce their peculiar modifications. The legitimate tendency of each organ is a direct outward development; the

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influence of all other organs of the brain is, in various ways, checking and modifying that style of development, giving to the convolution a peculiar shape, and giving to the faculties that peculiar compound character which is required by the condition in which we are placed. How different, for instance, is the emotion of anger in a timid, petulant being, and in a man of calm, patient courage — how different in an author, accustomed to display his feelings, not physically, but in his writings, and in a private soldier on the battle field, accustomed to the instant use of his weapons and shedding of human blood. How different the emotion of love in a fond, gentle, submissive woman, and in an overbearing, imperious, passionate man.

Impressible persons, in touching different heads, recognize these differences, and feel differently affected by the same organ in every head they touch. Each organ partakes of the general character of the temperament, or, in other words, of the general influence of the mass of organs with which it is associated. Each organ, too, reveals to the impressible constitution, the external influences to which it has been subjected, and transmits a peculiar influence, as it has been pleasantly or painfully affected, excited, strengthened, exhausted, or benumbed. The various forms of development, and vital conditions of the convolutions which may thus be perceived, are innumerable.

We must not, then, be surprised if various experimenters upon the brain should develope very various results. An unphilosophical operator might, upon the side of the head, excite the portion of a convolution which would co-operate with the frontal organs, and another might, in apparently the same locality, excite the fibers which co-operate with the occipital organs, and thus results widely different might be ascribed to the same organ by the two explorers. Or one might happen to operate upon persons in whom the anterior fibers were most largely developed, and the other upon subjects who had more of the posterior aspect of the convolution, and thus the same discrepancy be produced. While the general character of any region or convolution must prove closely similar in different subjects, a minute survey would develop striking varieties. You will not then be misled by any apparently contradictory statements of cerebral experiments by different persons, but will recognize the possibility of those different results and give to each fact thus developed its proper place in our cerebral philosophy.

In the region of Ideality, for example, we may find fibers which co-operate with the occipital organs, producing mystical and false ideas, while the greater portion of the fibers of Ideality co-operate efficiently with the intellect and assist the development of truth. We would be more apt to find the former in those in whom the occipital organs are vigorous, and to overlook them in those in whom the intellect is greatly predominant.

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The middle and lower occipital organs, which from their position co-operate chiefly with the basilar, may nevertheless in some of their fibers manifest an amiable character from co-operation with the coronal organs. We may thus apparently find in the occiput organs of affection, especially in those in whom the occipital organs have been trained to associate in action with the coronal, and in whom the latter are very predominant.

With these views we perceive, that although the variety of manifestation in our organs may be very great — although the same organ may have a more intellectual effect in one, more moral in another, more selfish or violent in a third, and although functions of a very eccentric character may be found in the convolutions of either region—there is in reality no confusion or departure from a few fundamental laws.

The mere performer of experiments may easily present a long catalogue of functions or organs for your wondering gaze, in which there is apparently no system or law. This I would sedulously avoid, for the memory when overtasked with details retains nothing definitely. I shall not pretend to narrate the various functions which are grouped together under the general terms of the neurological diagram. No memory could retain them, nor would they add to the clearness of your conceptions if they could be retained. It is sufficient to know the general character of a convolution and its liability to various modifications so as to anticipate the frequent varieties which may be met with in minute experiments.

With our cardinal principle of unlimited possibilities in man, thus physiologically explained, we are prepared for the future development and unlimited expansion of mental philosophy. Man, instead of being regarded as a formal rectilinear machine, or a combination of a few elementary passions, will be regarded as a being of vast, varied, and plastic powers, capable of any expansion or variation which may be necessary to fill appropriately his sphere. No combination of a few simple elements can make that complex and protean thing — humanity. If in the myriad millions of past history, no two have been entirely alike, great must have been the variety of elements which could have been combined so often on one general plan without monotonous repetition; and if the myriad millions of the future shall present still new combinations of exhaustless variety, how great must be the magazine of variable elements from which this ever-new and still growing humanity is constructed.

The combination of these diversified elements into a systematic and efficient whole, is the wonderful problem which our experiments solve. A prominent feature in our explanation must be the doctrine of the CULMINATION OF FUNCTIONS.

Every element of human nature we find to be referable to a special organ, and when it is objected that the functions thus

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ascribed to special organs appear to be the results of the aggregate action of many, we reply that it is the function of each organ to set the many in motion — to command a certain number of organs to carry out its tendency.

In every portion of the moral region we will find some special moral tendency, some combination of particular organs for a particular result; as in the intellectual region we find at every spot an organ producing peculiar intellectual powers, and combining the other organs for a special purpose.

For every class of acts that man has to perform — for every class of objects to be pursued, he has a special apparatus, and this apparatus so situated as to have all the subsidiary apparatus around and within its grasp. This feature of Anthropology gives us an inexhaustible subject of study. The unlimited number of the scenes in which man may be placed, and powers which he may be called upon to exercise — the intricacy of the arrangement by which special powers are created for every scene and duty — the systematic simplicity with which the whole is arranged, so that each faculty may be called upon for a thousand different purposes, and may yield the requisite degree of co-operation to purposes in which it is not directly concerned, — and the perfection of the contrivance by which so limited a cerebral apparatus is made to produce so great and unlimited a variety of results, constitute the most perfect exhibition of Divine wisdom which can be traced in any department of nature.

Let us observe a few examples of this arrangement, in which we will see the plan of human nature distinctly developed.

Man, living in the midst of his fellows, necessarily forms combinations with them, for the general purposes in which their interests and wishes unite. He lives in families, communities, tribes, hordes, nations, kingdoms, cities, republics, empires, confederacies, &c., by which the weak are protected in their rights against the strong, and the whole are protected against their enemies, while roads, bridges, temples, colleges, hospitals, towers, walls, gardens, aqueducts, quays, &c., are constructed for the public good.

The existence of men in great masses necessarily requires some organization and combination among those who live in the same region of country, without which society would continue in anarchy and barbarism. The organization of communities gives discipline, strength, and unity to the race, and thus sustains the arts and sciences which constitute civilization, and which can be advanced only by co-operative exertion. Hence the indispensable necessity of the sentiment of Patriotism, which gives man a feeling of deep interest in the welfare of all around him — an attachment to the soil on which he was born, and a disposition to uphold his countrymen, his country, and its useful public institutions, against all foreign inroad or domestic disturbance. By

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this disinterested sentiment, men are drawn together to plan for the public welfare, and the word *countryman* becomes almost as dear and attractive as the word brother. The sentiment of Patriotism, infused into the most degraded community of wandering savages, would elevate them at once into political importance, and make them an efficient body for all public objects. As soon as they became sufficiently intelligent to perceive their true national interests, they would pursue efficiently the career of civilization and happiness.

Let us see by what cerebral apparatus this important faculty is manifested. We find the organ of Patriotism upon the ridge of the parietal bone, at the outer margin of Conscientiousness. It is thus placed in the midst of congenial organs. By contiguity of position and continuity of fiber, they are connected in functional activity. The excitement of Patriotism thus gradually spreads through the surrounding region. Those organs most intimately connected participate most readily in its excitement—its next neighbors are first aroused, and then as the excitement becomes more intense and diffusive, all the surrounding organs receive in various degrees the sympathetic stimulus. This increased energy does not extend throughout the brain, but is assisted by the diminished activity of the antagonistic region. The propensities to turbulence, to treason, and to fraud, diminish as fast as the love of country and love of justice increase. The brain may be considered as presenting two hemispheres, in one of which the faculties favorable to patriotism are in a state of increased activity, and in the other their antagonists are in a state of diminished action, while at the margin of the two regions—the junction of the patriotic and anti-patriotic divisions, the excitement is less disturbed from its natural course.

This effect of mental impressions upon the brain, or the effect of the application of the hand, may be compared to the effect of the sun upon the Earth, producing in that portion of the globe over which it is vertical, a maximum of elevated temperature, while a maximum depression occurs at the antipodes.

The most direct and natural consequences of the excitement of Patriotism are such as we see indicated by the position of the neighboring organs—a love of law, justice, and social order, a respect for government and its functionaries, a love of home and of all our country's interesting scenery—a love of the people at large, and of all those with whom we associate and are connected by any species of tie. These feelings arising from Reverence, Conscientiousness, Inhabitiveness, Cautiousness, and Social Affection, seem almost necessarily associated with Patriotism. When it is more highly excited, and when our country is threatened by foreign aggression, a wider circle of activity exists in the brain. The domestic affections (conjugal, parental, and filial love) are roused; Energy, Firmness, Hardihood, and

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Courage are brought into play; Pride and moral Ambition are displayed—Cautiousness, Manliness, Sanity, Industry, Temperance, and Health lend their aid, and thus we are enabled to perform the arduous duties of a citizen in time of war. The full development of Patriotism, requires that we should struggle for our country's welfare, and stand ready to undergo all hardships and perils for its sake. Though not decidedly a military organ, it is closely associated with the military spirit, and we find it so situated, as to command with equal readiness the affections and the martial impulses. As national affairs are more associated with military movements than the affairs of Love, the organ of Patriotism lies nearer than that of Love to the military organs. The martial tendency, which is thus excited, is sustained and carried out by an activity of the region of Reverence, which admirably fits men for military discipline, and by the influence of Sublimity, which gives a thrilling, elevating, buoyant excitement. Thus, the truly Patriotic man is fitted by the arrangements of his organs, for the duties which devolve upon his Patriotism—to be an upright, energetic, and industrious citizen—to be amiable and popular in society—persevering, courageous, and obedient in war, and throughout, of a buoyant, indomitable energy.

To arouse the Patriotic sentiment most efficiently, it is necessary that we should appeal to the organs adjacent—to the sentiments of Honor, Justice, Love, Courage, Sublimity, &c., as we observe is done in all Patriotic songs. (Star-spangled Banner, American Flag, Marseilles Hymn, &c.)

The same admirable arrangement, which we observe in reference to Patriotism, by which that organ is enabled to rouse the energies of the whole brain to accomplish its purposes, may be observed in reference to each of the rest—in Memory, Reason, Love, Philanthropy, &c.

The organ of Memory, for instance, is internally connected immediately with that of Observation, from which Memory derives its materials. Externally with the organ of Time, which is, or should be, active in connection with all our reminiscences. Below, it is connected with the knowing organs from which are derived its positive ideas; and above, with the reflective, to which it furnishes materials of thought. From this, we learn that the excitement of Memory is necessarily connected with the excitement of Observation and Reflection. In the most usual course of Nature, the excitement traverses upward upon the forehead, along the great zones, running from the front to the back of the head; but, as Memory lies in the midst of a group, its action necessarily results in the action of its neighbors, below as well as above. Such is the fact. Memory is the power of recalling impressions, but on recalling the impressions, the same organs must be used for their conception when recalled, as were used for the same purpose when first conceived. Every act of specific

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Memory, therefore, involves the co-operative action of the perceptive organs which lie below Memory, and every act of general Memory, or Memory of principles, involves the co-operative action of the reflective organs, which lie above Memory. We may then, affirm that every act of Memory is, in proportion to its extent and intensity, accompanied by an action of the surrounding region, which may be considered as a part of the one act. A very vivid action of the organ of Memory, by diffusing a powerful excitement around, would bring into play all our intellectual organs. By the knowing organs, we would conceive the scene with an intensity almost illusive—by the reflective, we would more deeply realize it, as we profitably moralize over the scene and learn new wisdom from the experience recalled, and better understood in the review. The prolonged action of Memory is apt to still the energetic impulses, for the excitement, spreading upward in the anterior moral region, neutralizes all the harsh, combative, or morose impulses, and reaching laterally the region of Ideality, produces the quiet musing mood which passes into reverie and day-dreaming, or more decided forms of somnolence. The faculties thus aroused are all pleasant in their action; hence the great pleasure with which we dwell upon the past, or meditate upon our stores of knowledge. The occupation necessarily soothes and cheers, driving away all that is gross or morose in our feelings, because the mirthful and ideal regions are aroused. Thus, we perceive how in time as well as in space, "'tis distance lends enchantment to the view." The effort of Memory, necessary to recall long past events or scenes, rouses Ideality and the amiable sentiments which beautify as we behold.

The effort of Memory which is necessary to the study of a science, or to the review of transactions in which we have been engaged, is, perhaps, less intense than that which rouses the associated feelings. It is seldom that meditations upon past scenes, arouse the passions which accompanied the scenes in their enactment. Memory, like painting or tragedy, usually brings before us the scenes of excitement for our intellect alone. The higher intensity of Memory which spreads into the affective region and rouses strong feelings, is not its habitual action. This belongs to those energetic temperaments, which are seldom of the quiet contemplative turn. This energetic power is suitable for the orator, who is, thereby, qualified to carry along the *feelings* of his auditors, pari passu with the evolution of his thoughts — the action of his intellect being sufficiently intense to arouse the whole anterior region of his brain.

The situation of Memory, so near to moral and refining sentiments as well as to intellect, explains the fact that pleasing impressions are better retained than the unpleasant. This is a most beneficent law. But for this, the dreary and painful scenes

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from which the most fortunate are not exempt, making so strong an impression upon the mind, would ever hang like a cloud over happier times, and render life but a gloomy avenue to the grave. This law renders our Memory a blessing, which otherwise would be a curse. It gives our happiness a permanence, and concentrates the light and beauty of the past upon the present moment. Thus, when worn down with toil, we pillow our heads upon the past, and when preparing for manly struggles, spring from the vantage ground of past deeds to higher enterprise.

Under this law, society and conversation become beneficial, being impregnated with every genial influence, and literature becomes the channel of virtue. Hence, the progressive power of whatever is true and good. Mind, refuses to be the vehicle of the false and evil, in proportion as it delights in being the vehicle of mirth and happiness.

Let us observe next, the Region of Love. The excitement of this region arresting the activity of Hatred, takes away the most efficient element of the criminal region, and thereby impairs all the tendencies to crime, which belong to the occipito-basilar organs; at the same time that it diffuses a genial sustaining influence through the moral region. The essential tendency of love is then to promote happiness and virtue. Hence it is a favorite passion—a passion which so delights its subjects, they willingly sacrifice to it every earthly object, and even life itself—a passion which gives to some years of life an ecstatic joy never again to be realized in other sources of enjoyment.

> "There's nothing half so sweet in life,
> As Love's young dream."

The Physiological explanation of this is derived from the fact, that the organ of Love is situated in the midst of the coronal organs, which are the sources of the highest happiness; and not only originates a delightful emotion itself, but calls forth all the capacities of happiness that we possess, while it restrains and suppresses every species of excitement which would check our felicity.

The organs of Patriotism, of Memory, and of Love, are the centers of three groups of organs—the patriotic, the recollective, and the kind or affectionate. In these groups, every organ tends to highten the general effect. In the recollective or intellectual group, every organ contributes its co-operative share, and is necessary to the perfection of Memory—strike out any one of the group and Memory would be in that respect less perfect, because supplied with fewer and less vivid ideas: with smaller Form, it would recollect fewer objects—with smaller Reason, it would receive and recollect fewer principles. Yet, these organs alone do not constitute Memory. Diminish the organ of Memory itself, and neither Form nor Reason would be able to retain and repeat

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many of their impressions. They have a recollective tendency; but that tendency culminates to its full development in the organ of Memory, being possessed by the surrounding organs in a less and less degree, in proportion as they are more remote.

Thus do the patriotic functions culminate to the organ of Patriotism, the only point at which the patriotic faculty is fully developed, and without which there could be only an *approach* to the patriotic character.

Thus do the amiable elements of character culminate to their full development in the organ of Love, around which are arranged all the subordinate elements of that beautiful passion, from which it derives its fullness of display, and among which, as congenial traits, it is usually found. When we move from the locality of Love toward the side-head, we remove from the vicinity of Benevolence, Hope, and Enthusiasm, toward a feeble region of the brain, and thus the sentiment degenerates into mere respect or reverence. When we move anteriorly toward the intellectual and from the energetic faculties, the passion loses its strength and becomes merely sentimental, changing next into mere imagination. If we move interiorly from the feeling of respect for persons, toward the more exalted, Divine or religious sentiment, Love becomes a more elevated and expansive feeling, embracing the whole human family and rousing a deep moral enthusiasm. If we move from the margin of Ideality toward that of Hardihood and Energy, Love becomes a sterner and more practical sentiment—a sentiment of duty, or justice and fidelity. If, from all of these surrounding organs we move to an intermediate position, we find a blending of their functions into a new and interesting element of character called Love, in which mental emotion as in the movements of bodies explained by natural philosophy—a *resolution of forces* will show the various impulsions by which the compound motion is produced.

Thus have we in all our faculties a blending of each with the other, in proportion to the proximity of the organs, by the analysis of which mental philosophy acquires a physical accuracy.

In every portion of the brain, some faculty culminates to a perfect developement, and there we fix its peculiar locality—in the vicinity of which, similar elements of character are found, while in the opposite region of the brain, the antagonistic faculty culminates to its fullest and most distinct development.

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ART. III.—THE CHEMICAL PRINCIPLES OF NEUROLOGICAL PHYSIOLOGY.—By Daniel Vaughan.

In my last article in the Journal of Man (page 594, Vol. 1st), I showed that the efficacy of electric currents for chemical purposes, depended chiefly on the means adopted for reducing the force, or preventing the play of affinity in the ingredients which result from decomposition. The latter object is attained by the use of the porous partitions which obstruct the mixture of the substances transferred to each pole, and prevent the expenditure of electricity in resisting their union. No other satisfactory explanation can be given, with regard to the office which these partitions perform, though they are found to be indispensable to the success of decomposition by weak galvanic currents. Capillary tubes, likewise, impede the mixture of the solutions they contain, and, from this circumstance, water enclosed in small glass syphons has been successfully used as the conducting medium between the vessels in which the poles of the battery were immersed. As the diameter of these tubes diminishes they become more effectual for opposing the diffusion of the liquids they contain, without causing any like impediment to the action of the decomposing agent; and they must accordingly cause the separation of bodies to take place by the influence of less energetic forces. This conclusion strictly accords with the observations of Davy and with the result of recent experiments, which show that in proportion as the size of the glass tubes is reduced, they will be rendered better adapted for facilitating the chemical action of galvanism.

Since animal and vegetable tissues consist of a collection of much finer cylindrical tubes, they must present more favorable conditions for the agency of feeble currents of electricity, while at the same time, this power seems to be very well adapted to propel fluids through the narrow passages in which they circulate in living bodies. These tubes or cells being much larger in vegetables than in the higher orders of life, they must have less influence in controlling chemical forces; but still they render the galvanic action of the plants capable of overcoming the affinity of carbon for oxygen, (which at low temperatures is much reduced in intensity), while their assimilating force is scarcely adequate to any other chemical action. Water is, indeed, occasionally decomposed, at least in the formation of oils; but such compounds are generally found in those parts where delicacy of the tissue is favorable to the effect I have described, and they seem to be

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peculiar to warm climates, which furnish the means for more vigorous galvanic action. This action, as I proved in my last article, was capable of separating oxygen from carbon with more facility than from any other body, at a low temperature; and in this respect seems to be identical with the assimilating principle of plants whose energy is chiefly exerted on compounds of carbon.

From the extreme tenuity of the cylindrical tubes of which the nerves are composed, any fluids they contain must yield to the influence of the most feeble currents of terrestrial electricity. To produce nervous sensation by the chemical agency of this power, and to enable the mind by this means to converse with external objects, it is necessary that the nerves should contain a supply of matter capable of decomposition. There is much reason to believe that this matter, which performs so important a part in sensation and thought, is different from any of the elements which are now recognized as the constituents of organic bodies. Many substances found in the animal kingdom, though containing the same proportions of carbon, oxygen, hydrogen, and nitrogen, possess very different properties; a difference evidently owing to the presence of elements whose subtlety has hitherto eluded all attempts to detect them. The existence of such elements may be also proved from the peculiarities which several other substances exhibit. Most bodies in their nascent state, or when first liberated from combination, possess properties quite different from those they afterward acquire. Nitrogen and Hydrogen, for instance, when evolved from substances undergoing chemical changes, generally unite and form ammonia, while in their ordinary state they are incapable of effecting such a union. This total indifference to the affinity which must subsist between them, could only arise from their being already in combination, and we have every reason to conclude that they are united, not with definite proportions of electricity, as some chemists suppose, but with elements which belong to their own class, and are too subtle to be obtained in a separate form. The passive condition imparted to iron by means of galvanism, and the modifications which phosphoric and arsenic acid exhibit, seem to arise from the presence of agents of this nature; and the changes which take place in their properties seem to be too great to be caused by any arrangment which their particles may assume.

The agent by which the subtle matter in the nervous fibers is decomposed, seems to be different from the ordinary galvanic fluid. According to the doctrine first advanced by Dr. Buchanan, electricity consists of several distinct fluids, different in their nature and their properties, and chemistry furnishes many facts which seem to confirm his views. Though the same chemical changes which result from galvanism are also produced by frictional electricity, these two agents differ in many respects; and

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the amount of the latter expended in decomposing a single grain of water is almost incredible. These facts, so embarrassing to modern theorists, may be explained by supposing the electricity generated by friction consists of the galvanic fluid associated with several others of a like nature, but suited to the performance of different chemical actions. Even galvanic or voltaic electricity appears to consist of two distinct principles. When a saline solution is submitted to its action, the salt is resolved into an acid and base, while at the same time, the water is decomposed in a quantity as large as if the whole force of the current had been wholly exerted on it, and no salt were present. The singular fact that two chemical operations require no more electric power than might be expended in producing either of them, has given rise to the extravagant speculations in regard to the existence of halogen bodies. But it is easily accounted for by supposing that both kinds of action are performed by two different fluids, each of which is incapable of fulfilling the office of the other. The agent whose chemical action is exerted on the subtle matter or fluid in the nerves, appears in like manner to be incapable of acting on the materials which compose the nervous fibers, which are thus exempted from changes which would be fatal to the continuance of the great work they perform.

We have reason to believe that every species of electricity is developed by the play of such powers of affinity as it is capable of controlling. In the galvanic battery the electric currents are generated by the formation of an oxide and a salt; and they are capable of decomposing oxides, salts, and perhaps some other bodies of the same class. On the cessation of the decomposing action in the nerves, the play of affinity in the nervous matter will accordingly develop a current of electricity or nervaura of the same species as that which previously prevented the chemical action. This development must produce a chemical change in the corresponding nerves of another individual where the nervous fibers contain matter capable of yielding to the influence; for we must suppose that the subtle matter in the nerves varies in different parts of the human frame. From this may proceed the impression exerted between individuals and the transmission of influences, especially those of a morbid character, which are instrumental in propagating contagion, and are generated in diseased states of the human system. They may likewise arise from currents of certain imponderable agents, which traverse the places we inhabit, and produce in the nerves, or other parts of the body, those chemical changes from which disease originates.

The structure of the nervous tissue not only renders the matter it contains more susceptible of decomposition, but also imparts to it a greater power of conducting the decomposing agent. Living vegetables, and even moist cotton fibers, conduct electricity much better than water, though their conducting power arises

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from the moisture they contain. This property, so far as regards vegetables, depends in a great degree on the narrowness of the cells or cylindrical tubes of which they are composed. In the bark of trees these cells are of a smaller diameter than in the trunk, and this, with the presence of alkalies, renders their conducting power greater. This increased conducting power in the bark furnishes one of the conditions for the circulation of electricity along plants in the manner described in my work on the natural causes of Vegetation. From the extreme fineness of their tissue the nerves must invite the most feeble currents, even those developed by the solar ray; but as the conducting power of fluid media depends on its susceptibility of decomposition, the privilege of passing freely through the nerves will be extended only to those kinds of electricity capable of decomposing the matter they contain.

The facility for electro-decomposition which the nerves, and indeed all animal and vegetable tissues afford, likewise results from a diminution of the force of affinity between the constituent parts of the compound body. It is in virtue of a feeble effort of this force, that water dissolves salts and other bodies, and when the solutions are saturated, its intensity is scarcely sufficient to prevent their spontaneous separation from the water. In such a feeble state, the affinity which retains these salts in solution, must readily yield to the influence of the currents of terrestrial electricity already alluded to; and it is evidently to their action that crystallization must be ascribed. The electric fluids concerned in the production of crystals are therefore closely allied to those which circulate along the nerves, and perhaps may in some cases be identical with them. They must be capable, by their chemical action, of incorporating with the crystal, elements of the same nature as the matter which serves as the medium by which nervous sensation is produced. The influence which Reichenbach found to be exerted by crystals on the nerves of diseased persons, is perhaps due to these subtle elements; and it is to their presence, in the various productions of nature, that we must ascribe the effect which the contact of medicine, &c., produces on persons of an impressible constitution.

It appears from the preceeding theory, that as the nervous tissues become finer, they will be rendered more sensible to impressions, and that their sensibility is affected even by the influence of distant objects. It is evidently from the effects of feeble currents of electricity, or nervaura, on the nervous system, that in the process of Water Witching, the operator is enabled to detect the existence of streams of water beneath the surface of the land. The facts with relation to this subject, though well attested, have been generally disbelieved, for no other reason, but because the imperfect state of philosophy could give no explanation for them. Dr. Hutton, so celebrated as a Mathe-

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matician and a Philosopher at one time, inveighed against water witching in very severe terms, and in his writings censured the incredulity of those who relied on its efficacy, but having been induced by an English lady to perform the experiments himself, he found them so satisfactory that he renounced the opinion previously expressed in his writings, and embraced the views he at first discountenanced. See "Hutton's Mathematical Recreations." Article, "Divining Rod."

In the foregoing article Mr. Vaughan has entered upon an important field of inquiry. I have not time at present to give my views of the diversified imponderable media and the nature of the nervaura. I would merely remark that the foregoing reference to the Divining Rod embodies the same ideas which I have demonstrated and taught for several years.

In reference to the currents of Electricity or imponderable agents which may traverse the nerves, the most recent researches of Prof. MATTEUCCI show that it is impossible to determine much, positively in the present state of science. Muscles, give off no appreciable electricity in their contraction: but, he has ascertained that contractions of the muscles are produced in frogs by electric currents, entirely too delicate to be recognized by delicate electroscopes.

His experiments show that the imponderable fluid, which excites muscular contraction, is developed or evolved at the surface of the muscle contracting, and not from the nervous tissue which originates the impulse. The nerves and muscles of frogs, which he used as a galvanoscope, were affected by the influence of a muscle in the act of contraction. The nerve of one frog being brought into contact with the muscle of another, the contraction of the latter, transmitted an influence through the nerve sufficient to cause its muscle to contract. But this contractile stimulus was not received by the muscular nerve, from the nerves of the frog in which muscular action was occurring. The spinal cord and brain did not evolve any such influence. This proves that if muscular action is ascribable to a fluid secreted by the brain and spinal cord, that fluid is perfectly controlled or insulated by the nervous fibers, and not allowed to escape until it has been conducted to the muscular structure and has expended its energy upon that.

The same fact which Matteucci has illustrated with the nerves and muscles of frogs, may be illustrated by impressible human beings. By placing the muscles of the inner surface of the fore arm in contact with those of a highly-impressible person, and clenching the hand very firmly, we impart a contractile influence, which will gradually cause his corresponding muscles to contract and clench his hand in a corresponding manner. Thus proving the emission of the nervaura of contractility from the surface of the muscles.

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ART IV.—RECEPTION OF THE MARVELOUS.

The history of the recent wonderful phenomena in New York, illustrates very plainly one of the *brutish* elements of human nature, which has never yet been sufficiently rebuked, and which prevails equally among *the vulgar*, *the learned*, and the *Pharisaically pious*—the disposition to denounce and assail with satanic fierceness, whatever appears to transcend the bounds of what is considered credible.

The skepticism in such cases is not usually limited to philosophical dissent and critical investigation, but runs into scornful invective, and the boldest slanders. No matter how pure the character and circumspect the deportment of those who advance what men are not ready to believe, there is no hesitation in denouncing them as impostors, knaves, and charlatans, whose proper place would be in prison, or in banishment from all honorable association. The real charlatan never encounters such a reception. His impostures are always adapted to the market, and suit the popular taste. The very same people who are fleeced without mercy by real charlatans, are often ferociously hostile to honest teachers, who, from disinterested motives, tell them something which they are not willing to believe. The same father, who pays liberally to have his child bled, blistered, and poisoned to death, would turn away contemptuously from the friend or physician who would urge a milder and safer course of treatment. The same multitude who follow, with shouts, their demagogue leaders, would follow with reviling and hatred, a pure philosophical teacher, who should reveal to their view, and urge upon their adoption a higher order of society, based upon virtues, in the existence of which they do not believe.

In the present state of the world, the cry of *humbug* is, in the majority of cases, but the jeer of the rabble against higher and purer truths from which their own brutality recoils.

I know by personal experience that the most cautious, honest, and extensive investigation of facts, if accompanied by sufficient mental capacity to perceive truth and sufficient manhood to declare it, must necessarily place the individual in a position in which he is subject to being denounced with every dishonorable epithet. If I have not been generally denounced as a lunatic, knave, impostor, charlatan, idiot, &c., &c., for discovering and teaching the impressibility of the brain, it has not been for any lack of the disposition to use such epithets, but solely on account of the fact that, being aware of the intense scorn and maligaity which are ever treasured up against innovation, I have cautiously

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avoided provoking an *ebullition of the Satanic cauldron.* I have not thrust my discoveries upon the public in their boldest aspect —nor advanced the claims to which they are entitled—but have quietly taught them to scientific inquirers, and cherished them as the food of my own mental life, while the great boisterous world was hurrying by, all unconscious of any deeper knowledge than the learned pedantry of the schools.

Such is the course which the successful cultivators of philosophy must pursue. They need no popular applause for their own enjoyment, and they have no occasion to "cast their pearls" before the multitude. Neither the mass of the ignorant, nor the mass of learned men constitute a fit audience—for just in proportion as any philosophical knowledge transcends the bounds of what was previously known, it becomes wonderful *and incredible*, and, consequently, meets with a hostility *proportioned to its value.*

This is no less true of any simple narrative of observations, than of philosophy. The recent spiritual manifestations in New York, void as they are of any pretension to philosophic investigation, have called forth a great amount of vulgar vituperation against all the parties concerned. There is not the slightest evidence of the existence of any improper motive, or of any disposition in any way to deceive, in those who have been connected with what are called the "mysterious rappings;" and yet newspapers, letter-writers, and would-be-philosophers, do not hesitate in the face of evidence to speak of the whole affair as imposture, and the parties concerned as impostors, upon no other ground whatever than simply this—that, as they do not believe in such phenomena, the parties concerned *must be impostors*, whether there is any evidence for such an opinion or not.

Elaborate essays have been published on the subject, but no explanation worth mentioning has ever yet been given by the opponents of these phenomena. The utmost that has been done, has been to express the opinion that there *must be an imposture*; not because any imposture has been detected, but because various impostures have been detected at different times and places in this world; although no incidents like these have ever been detected as deceptions, for no such public exhibition and investigation of spiritual wonders has ever before occurred.

All who have approached this subject, appear to have approached it with the greatest degree of skepticism—to have distrusted their own senses, and to have reluctantly admitted what they closely scrutinized. When their statements are published, they are given in the most guarded manner, under the overawing fear of being considered credulous, and held up to public ridicule as utterly demented; and yet, the statements which have been published from New York, fully confirm all that was set forth in

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the pamphlet published at Auburn. The following, from the New York Tribune, is evidently a cautiously worded, but honest testimony to the truth of the editor's own observations.

"Mrs. Fox and her three daughters left our city yesterday on their return to Rochester, after a stay here of some weeks, during which they have freely subjected the mysterious influence, by which they seem to be accompanied, to every reasonable test, and to the keen and critical scrutiny of the hundreds who have chosen to visit them, or whom they have been invited to visit. The rooms which they occupied at the hotel have been repeatedly searched and scrutinized; they have been taken without an hour's notice into houses they had never before entered; they have been all unconsciously placed on a glass surface concealed under the carpet, in order to interrupt electric vibrations; they have been disrobed by a Committee of Ladies appointed without notice, and insisting that neither of them should leave the room until the investigation has been made, &c., &c.; yet, we believe, no one to this moment pretends that he has detected either of them in producing or causing the 'Rappings,' nor do we think any of their contemners has invented a plausible theory to account for the production of these sounds, nor the singular intelligence which (certainly at times) has seemed to be manifested through them.

"Some ten or twelve days since, they gave up their rooms at the hotel, and devoted the remainder of their sojourn here to visiting several families to which they had been invited by persons interested in the subject, and subjecting the singular influence to a closer and calmer examination than could be given to it at a hotel and before casual companies of strangers, drawn together by vague curiosity, more rational interest, or predetermined and invincible hostility. Our own dwelling was among those they thus visited, not merely submitting to but courting the fullest and keenest inquiry with regard to the alleged 'manifestations' from the spirit-world by which they were attended. We devoted what time we could spare from our duties out of three days to this subject, and it would be the basest cowardice not to say that we are convinced beyond a doubt of *their perfect integrity and good faith* in the premises. Whatever may be the origin, or the cause of the 'Rappings,' the ladies in whose presence they occur do *not* make them. We tested this thoroughly and to our entire satisfaction.

"Their conduct and bearing is as unlike that of deceivers as possible; and, we think no one acquainted with them could believe them at all capable of engaging in so daring, impious, and shameful a juggle as this would be, if they caused the sounds. And it is not possible that such a juggle should have been so long perpetrated in public, yet escape detection. A juggler performs one feat quickly and hurries on to another; he does not

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devote weeks after weeks to doing the same thing over and over deliberately, in full view of hundreds who set aside, or confronting him in broad day-light, not to enjoy but to detect his trick. A deceiver naturally avoids conversation on the subject of his knavery, but these ladies converse freely and fully with regard to the origin of these 'Rappings' in their dwelling years ago, the various sensations they caused, the neighborhood excitement created, the progress of the developments—what they have seen, heard, and experienced from first to last. If all were false, they could not fail to have involved themselves ere this in a labyrinth of blasting contradictions, as each separately gives accounts of the most astounding occurrences at this or that time. Persons foolish enough so to commit themselves without reserve or caution, could not have deferred a thorough self-exposure for a single week.

"Of course, a variety of opinions of so strange a matter would naturally be formed by the various persons who have visited them, and we presume those who have merely run into their room for an hour or so and listened, among a huddle of strangers, to a medley of questions—not all admitting of very profitable answers—put to certain invisible intelligences and answered by 'Rappings,' or singular noises on the floor, table, &c., as the alphabet was called over or otherwise, would naturally go away, perhaps puzzled, probably disgusted, rarely convinced. It is hardly possible that a matter ostensibly so grave could be presented under circumstances less favorable to conviction. But of those who have enjoyed proper opportunities for a full investigation, we believe that fully three-fourths are convinced, as we are, that these singular sounds and seeming manifestations are not produced by Mrs. Fox and her daughters, nor by any human power or being connected with them.

"How they *are* caused, and whence they proceed, are questions which open a much wider field of inquiry, with whose way-marks we do not profess to be familiar. He must be well acquainted with the arcana of the universe, who shall presume dogmatically to decide that these manifestations are natural or supernatural. The ladies say that they are informed that this is but the beginning of a new era or economy, in which spirits clothed in flesh are to be more closely and palpably connected with those which have put on immortality—that the manifestations have already appeared in many other families, and are destined to be diffused and rendered clearer, until all who will, may communicate freely and beneficially with their friends who have 'shuffled off this mortal coil.' Of all this we know nothing, and shall guess nothing. But, if we were simply to print (which we shall not) the questions we asked and the answers we received during a two hours' uninterrupted conference with the 'Rappers,' we should at once be accused of having done so expressly to

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sustain the theory which regards these manifestations as the utterances of departed spirits.

"We believe it is the intention of the ladies to shun henceforth all publicity, or notoriety so far as possible. They do not expect or wish to make gain of the 'Rappings;' they have desired to vindicate their own characters from the gross imputations so freely cast upon them; believing that effected, they hope to be permitted hereafter to live in that seclusion which befits their sex, their station, and their wishes. We trust that they may be permitted to do so."

Mr. A. H., a very intelligent young gentleman of this city, whose competency as a cautious and judicious observer is unquestionable, has recently visited New York, and gives the most unequivocal testimony as to the phenomena. The following statement which he has furnished to the Journal of Man and the Columbian, embodies his personal experience; several more wonderful incidents were reported to him by eye-witnesses, but the following embodies his personal knowledge:

"'The appearance of the young ladies is not at all striking. You would hardly conceive them to be possessed of any extraordinary power. The expression of their faces displays no remarkable intellect, nor does it exhibit marked inferiority. They appear modest and unpretending, perfectly willing to enter upon a lengthy explanation of their mysteries for the edification of their marvelous-loving visiters. The room in which they hold their exhibitions will accommodate from twelve to twenty individuals, and usually about that number are in attendance.

"Having seated ourselves around a table in company with three interesting young ladies, and having listened to a few preparatory remarks made by one of them, a question was asked whether the spirits would now manifest themselves. This question was proposed by the eldest lady, and immediately rappings were distinctly heard on different parts of the table. Permission was then given to the visitors to converse with the spirits by asking questions. As I am to give my own experience I will omit the questions proposed by others, and state only those which were proposed by myself, which, as near as I can recollect, were as follows:

"'Do the spirits wish to converse with me?'

"Very many confused raps were heard, some quite loud, and others indistinct. They were continued until I interrupted them by asking—

"'Will one spirit converse with me?'

"But one rap was then heard repeated at short intervals.

"'Is the spirit which I am communicating with a relative?' One rap.

"'Is it a male relative?' No answer.

"'A female?' One rap.

"'Is it the spirit of my sister?' No answer.

"'My mother?' One rap.

"'Will the spirit tell by raps how many years my mother has been dead?'

"To this no answer was given. One of the ladies remarked that the spirits seldom answered a question in that form—because they never would admit that they were dead. That I must ask how long my mother had been in the spirit land?

"Having proposed the question in that form, a number of raps were given, which corresponded exactly with the number of years my mother had been dead.

"'Is the spirit of my mother happy?' Loud raps.

"'Will the spirit tell my own age by giving one rap for each year?' Raps correct.

"'Have I any sisters living in this world?' Rap correct.

"'How many?' Rap correct.

"'Does the spirit know the name of my sister?' Rap.

"'Will it rap to the first letter of the name when I call that letter from the alphabet?' Rap.

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"I commenced with the alphabet, and called aloud each letter. When I came to J there was a rap.

"'Is the name Jannet?' No answer.

"'Jemima?' No answer.

"'Jane?' Rap correct.

"These questions, with many others, were repeated aloud. But being informed that they could answer equally well questions proposed mentally, I asked whether the spirit knew the subject of my thoughts? One rap.

"I asked mentally—

"'Is it upon religion?' No answer.

"'About an individual?' Rap correct.

"'Is the individual a male?' Rap correct.

"'Is he older than I?' No answer.

"'Younger?' Rap correct.

"'How many years younger?' Raps correct.

"'Will it tell the first letter of the individual's name?' Rap.

"I called mentally the alphabet. When I came to M there was a rap. Correct.

"To the remaining letters of the name I did not succeed in obtaining a reply.

"It is not necessary to repeat all the questions in order to give my readers an idea of the intelligent replies. I asked very many questions, and received correct answers to all but two or three. From being a skeptic, I became convinced that the raps were not produced by physical agency. Many may perhaps laugh at my credulity: but I have only to say to such — go and hear for yourselves. The rappings are not confined to any particular room or house. They are generally heard in presence of the young ladies, at any place where the visitor may wish to hear them—and so distinct as utterly to preclude the possibility of their being made by ventriloquism. I heard them on a door that was standing open, and distinctly heard the vibrations as I placed my hand upon it. It has been alleged that the rappings were produced by prepared machinery, ingeniously concealed under the floors or about the walls of the room; but that this cannot be, is evident from the repeated examinations that have been made at Barnum's, and from the fact that the same effects were produced at Mr. Griswold's house, in the presence of Willis, Cooper, Bryant, and others. And I would mention that these sister priestesses were quite as successful in my presence in Horace Greeley's parlor, as at their own round table. It is a very singular manifestation of *something*, to say the least, and those only cry humbug who have had no opportunity of examining it.

"But, reader, prepare your mind for a little more of the marvelous. You have taken but a feeble step as yet. The next will require much more faith, and perhaps you may question my veracity. But what think you when I tell you that these spirits are possessed of considerable physical power, which they occasionally display by moving articles of furniture about the room? If I tell you that when these ladies requested the spirits to manifest themselves by moving the table, that the table was actually lifted by some invisible power, and moved through the air across the room—do not believe that I am relating to you the creations of my own fancy. To be assured there was no optical illusion, I endeavored to arrest the progress of the table. But I found all my strength too insufficient—not being able even to retard its motion, but was forcibly pushed across the room. One would naturally suppose that the spirits of our departed friends would hardly condescend to gratify our curiosity in so childish a manner. Though I have heard it asserted by those whose words I would not like to question, that at their request they have seen remnants of these spirits—such as a hand or a face—and have felt distinctly the impress of the hand upon their persons, and heard audible whispers from the mouth of the demi-visible spirit.

"If it could be supposed that these Knockings were a complete, though marvelously skilful humbug, and that the active parties concerned were endeavoring to become rich upon the credulity of the community—the conduct of Mrs. Fox and her sisters would furnish strong evidence against such a supposition. Visitors who have paid their dollar are permitted to return as often as they please, and as many are allowed to enter without any payment, and the first throng of wonder-lovers has lessened. I presume that a balance of the week's accounts would not show any sum worth mentioning in their favor. They have become tired of their labors in New York, and propose returning to Rochester at an early day.

"I shall pardon your readers if they more than hesitate to give credence to my tale, for I would not have believed, if I had not seen. A. H."

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ART. V.—THE GREAT HARMONIA.

The doctrines of Neurology in reference to the faculty of Intuition have been splendidly illustrated in the mental career of Andrew Jackson Davis — the poor and ignorant youth, in whom the great central intellectual faculty of man has received a development which elevates him to a place among the world's distinguished literati and philosophers. The earlier productions of Mr. Davis, published in a pamphlet form, indicated an aspiring but feeble mind, incapable of strong and accurate conceptions; but his "Revelations" took the world by surprise, and established his reputation beyond all controversy. The Great Harmonia is considered by some superior to the "Revelations."

As yet I have not read either of these remarkable books. They relate to the sphere of thought to which I am accustomed, and probably coincide in many things with my own views. But as I am coming before the world to testify upon these subjects from my own observation and knowledge, I have thought it best that there should be no collusion, concert, or co-operation between the witnesses, but that each should speak as his own convictions impel him. Hence I have avoided reading the productions of the intuitive teachers who discuss themes similar to my own. Swedenborg and Davis I have denied to my curiosity, wishing to write if possible as independently of them as they of me, reserving the consideration of their books to a future period.

Wishing, however, to give my readers a fair account of Davis' late production, I requested a review from the pen of a young friend whom I knew to be not only highly impressible and appreciative, but sufficiently learned, judicious, and impartial to give a fair estimate of the book. The following essay conveys his estimate of its merits.

"THE GREAT HARMONIA."—By H. Warriner.

The oracle has spoken again. The author of "Nature's Divine Revelations" has given another work to the public, attractive in its appearance, and sufficiently lofty in its pretensions to merit notice. It is the first of a promised series under the general title of "The Great Harmonia," "being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe." What number of volumes the series shall contain, or at what time the entire work shall be completed, is altogether unknown, it appears, even to the author. The singular endowments of Mr. Davis, and the

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extraordinary manner in which he performs the labors of authorship, are facts with which the public is familiar. Most literally does he abide by the principle to speak only when the "spirit moves." He throws off his voluminous productions with his mind in a state of clairvoyance, which at present he is able to reach by an effort of his own will, when circumstances, external and internal, are favorable. And he writes only what he is "impressed" or "inspired" to write, while in that condition. He cannot, therefore, (as he takes no cognizance of *time* when he is in the "Superior Condition") give us much of a clue to what's coming. But "what is writ is writ," and we must content ourselves with that till we can get more. A word respecting the author personally. He is uniformly represented as a man of serene temper, simple habits, of frank, open, and unassuming deportment. He exhibits no unusual or peculiar powers of intellect in the "natural state," and is quite innocent of all book knowledge. He endorses the statements made of him respecting his non-acquaintance with books. Whatever familiarity with the various sciences he displays, therefore, (if we may credit the accounts) is the result of direct intuition during his rare and exalted moments.

His professed object in the publication of the great work he has so confidently commenced, is "to give forth an incontestable encyclopædia, in which every unreal and erroneous conception may be exhibited in its proper light, and in which may be established every important truth that is not at the present day known or comprehended by the generality of mankind." All necessary rules will be laid down, the observance of which will insure the permanent establishment of the "Kingdom of Heaven on Earth!" He is going to set up "the guide-boards," but he disavows any claim to infallibility; he desires "whatever he communicates to mankind, should live upon its own intrinsic merits — upon its own indwelling vitality — and not because *he* has, while in the superior condition, spoken or written it." This is certainly sensible, yet if he estimates his powers and the value of his communications correctly, we shall have small need for our libraries when this prospective encyclopædia shall have been completed, and a copy thereof secured.

The present volume falls within the "natural" division of the "Philosophical Revelations," and bears the specific title of "The Physician." At a time when universal doubt and discord are moving the great deeps of the Medical Profession, when medical systems are reeling and dashing against each other like rudderless ships in a storm, and the poor bewildered medical student, asking with a vain and passionate ardor, the earnest question "What *is* Truth?" feels indeed like one "lost at sea;" such a work, with such commanding claims, and such comforting promises, must needs be caught at by many a reverent seeker for the truth,

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with eagerness and hope. I have read the volume before me with somewhat of this feeling, and I regret to confess that it has not added much to my wisdom or contentment, so far as the true science of healing is concerned. The "light and the way" have not yet appeared. Salvation from the confusion and thick darkness of medical philosophies, seems as far off as ever. The book has merits, signal and conspicuous merits, but instruction in the ever-perplexing and difficult art of healing is not of them. It may serve for amusement, for delight, perchance, even, for discipline — by startling the mind into active and sublime reflections — but not for guidance.

The work is divided into seven departments, in which are treated severally the following subjects: "Origin of Man," "Philosophy of Health," "Of Disease," "Of Sleep," "Of Death," "Of Psychology," "Of Healing."

In the first department he endeavors to establish the proposition as literal and incontestable truth, that man is a miniature universe. He throws no new light nor gives us any new thoughts upon this beautiful and grand speculation, though he gives most eloquent expression to it. It is a favorite doctrine with him, and is constantly recurring in subsequent pages.

He takes the singular position at the outset of his physiological disquisitions (or perhaps I should say "revelations"), that to understand thoroughly and well the structure and functions of the various parts of the human organism, we must first know the ultimate purpose of Man's creation — the end for which he was brought into existence! Mr. Davis attempts to put us in possession of this remarkable preliminary knowledge, and as we shall have to depend upon one kind of "revealment" or another for it, we may as well accept him for authority as anybody, at least till we can find better. To make his "revealment" of this matter intelligible and complete, our author takes us quite a piece back in the world's history, viz: to events recorded in the first chapter of Genesis.

His description of creation — according to his "impressions" of the manner in which its stupendous and varied occurrences took place — is thrillingly grand. One is amazed at the richness and sublimity of his thoughts, and the splendor and force of his expressions. He describes with a lofty fervor the gradual unfolding and "rolling forth into the sublime depths of Infinity" of "an endless chain of magnificent orbs — suns of immeasurable magnitude, and unutterable grandeur." He then tells us that the prime, sole purpose of Deity in elaborating this stupendous mechanism, — in contemplation of which, all hearts "not mad grow reverent" — was the creation of man: and man was created for the purpose of "elaborating the animating elements of Nature into an immortal soul." The theory is not new, nor demonstrable, but it is plausible, and too beautiful for criticism.

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Mr. Davis is an unequivocal materialist, though an exceedingly refined one. He considers Deity, and all living spirits, to be matter infinitely sublimated. He attempts to argue this point a little, but displays neither force nor skill. He is evidently no logician, no *philosopher*, in any ordinary sense. Whenever he attempts to reason after the *inductive* fashion, his style droops at once to dullness, and his intellect appears peurile and childish. Remarkable as his powers are in some directions, for sound philosophizing he exhibits but a meager capacity.

This first department of the book, considered as the gushings of a teeming fancy — a sort of rhapsody—is almost matchless; but as a preliminary to a vague and idle "philosophy of healing" and whimsical recipes for the cure of warts and the ear-ache, it forces one to laughter.

The second department, "The Philosophy of Health," contains some curious speculations, some permanent and valuable truths, some confused shadows of ideas, a good deal of weak logic, several ridiculous scientific blunders, and occasional gleams of thought luminous with blended beauty and truth. It contains very little real instruction in the art of "keeping healthy." The sum of the whole theory is, health consists "in the harmonious circulation of the spiritual principle throughout the entire organism, pervading and permeating every particle and atom."

Disease, therefore, is a disturbed, unequal circulation and distribution of the Spiritual Principle. And this, with a good deal of confused talk about "Positive" and "Negative" conditions, that I confess myself unable to comprehend, makes up the "Philosophy of Disease." This chapter, however, contains some beautiful and truthful remarks on the effects sometimes produced by disease, in softening, refining, and elevating harsh natures.

The chapter on "Sleep" is "brief and bright." It contains some sensible remarks upon the advantages of going to bed with a clear conscience and empty stomach. The speculations on the physiology of sleep are attractive and plausible, but unfortunately out of the reach of demonstration.

His "Philosophy of Death" is exceedingly beautiful and comforting, could we only be sure it was true. He considers death a pleasant and glorious change. "Let mankind," says he, "never lament because of the mere departure of an individual from our earth; for the change, though cold and cheerless to the material senses, is to the interior vision, and to the ascending spirit bathed in auroral splendor!" The closing paragraphs of this chapter are inimitably fine. I would read the book half through just for those splendid sentences, could they be reached no other way.

"You may rest upon the strong foundations of truth; may strive to learn how to live peacefully and purely on the earth; may enrich and adorn the inner spirit with gems of scientific and philosophic knowledge; may wreathe every thought with the

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sweet flowers of virtue, and robe every impulse with the mantle of contentment, but there is nothing lost by the putting off of mortality, and leaving the evanescent things of this world to pursue life's journey amid immortal beauties in the Spirit-Land. There are voices from the Spirit-Land which sound, to the inhabitants of earth like the revelations of fancy; but the time will come — it is dawning upon the world — when many men shall hear these voices and comprehend the mighty truths their tones import. And then, when the hour of death arrives, the chamber of the departed will not resound with sighs and lamentations, but it will echo to the soothing strains of sweet and solemn music; and there will be, not mournful and wordy prayers and tearful discourses, but a quiet and holy passover."

Whenever Mr. Davis gets into generalities, and gives scope and license to his fertile fancy and that perpetual impulse toward rhapsody that evidently abides with him, his style rises to eloquence and power. His triumph then, is as signal as his utter failure is in other directions, already hinted at.

In the department of Psychology he attempts to give us the philosophy of clairvoyance and the "Superior Condition" that has made himself an author. As his philosophy on these points is of that intangible character which minds in the "first sphere of human existence" cannot judge of, we shall have to take his word or nothing for the soundness thereof. He consoles us, however, with the confident prediction that the Spirit World will, before a great while, be opened upon mankind generally: "the earth's inhabitants will ere long grow into immediate conjunction with the inhabitants of the second sphere." And then I suppose we can see for ourselves.

The last half of the book is devoted to the "Philosophy of Healing." He commences in a lofty and eloquent manner, with reflections upon the "law of progress," its sublime, constant and universal action, and the unimaginable grandeur of its results. He proceeds with some judicious and well-timed remarks upon the stupid bigotry of the medical profession in being so wilfully blind to the important fact, that the irresistible action of this "law" will cast at least two-thirds of their boasted philosophy into oblivion. But in most of what follows "O what a falling off is there?" He attempts a criticism upon the various systems of medical practice now in vogue, and then comes a list of stale recipes for curing tooth-ache and the like. His criticisms of medical systems are exceedingly superficial and faulty. His recipes are, some of them, tolerably sensible, and some *absurd*.

Such is the culmination of all his startling rhapsodies and "philosophies." One feels, if *this* is the grand ultimatum, the final outcome of all his rapture, mental exaltation, and far-reaching vision, that he has been lifted into the "second sphere of human existence" to little purpose.

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Throughout the writings of this remarkable author he speaks of matters and things as if "he knew." His tone is oracular. He styles his communications "Revealments;" and the impulse that prompts him to write, "inspiration." Yet when he comes down to matters of fact that lie within the scope of ordinary mental perception, he is often far from being accurate in his statements or sound in his opinions. That this may not seem an unwarrantable assertion, I will give an example or two taken at random from amid others "of the same sort." For instance, anatomists will be surprised to learn that "the liver performs its first function by transmitting *through the pancreas* and gall-duct a slightly-positive fluid termed bile." (P. 33.)

Again: he informs us, that one function of the spleen is "to receive the *residuum materials of the duodenum and to introduce them into* the general circulation *through the medium of the liver and its radiating appendages.*" (P. 34.) Every intelligent anatomist or physiologist knows that these assertions in reference to the liver and spleen are entirely untrue. The bile does not pass through the pancreas, nor do the "materials of the duodenum" pass through the spleen.

Physiology receives a slight addition in the following, if it be true. After telling us that the mucous lining of the stomach "is full of chambers or cells like a honeycomb," he adds, "these cells receive the substances assigned to them; and by the positive and negative action of the serous and mucous surfaces, these substances are re-masticated, decomposed, and reduced to chyme, &c." This re-mastication and reduction to chyme in the mucous membrane is entirely imaginary. Food is dissolved in the cavity of the stomach, independent of the follicles of the mucous membrane, even when enclosed in a metallic cylinder so as to prevent its contact with the mucous membrane. The mucous follicles contain not food but gastric secretions.

Pathology has somewhat to achieve yet, if the following views are sound. In his chapter on disease he tells us that departures from the "sphere of health"— that is, inequalities in the circulation of the Spiritual Principle — arise from the undue predominance of the positive or negative conditions, a balance between which is essential to the preservation of health. All diseases therefore are either *positive* or *negative*. Among the *negative* diseases enumerated are: "pulmonary affections; colds; catarrhs; bronchitis; consumption; spasmodic complaints; epilepsy; St. Vitus' dance; dropsical diseases, local and general; dyspepsia of the different organs; constipation; piles; hemorrhoids; hypertrophies, atrophy; structural diseases; internal cancer and tuberculation of the organs; internal prostration; contagions; dysenteries, and epidemical influenzas; internal cramps; convulsions, &c." (P. 142.) And on page 127 he imparts the astounding intelligence that Asiatic Cholera is a concentration of them all!

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I have no doubt Mr. Davis' readers will acquiesce promptly in his wishes, not to be taken as an infallible guide. But with all his modesty, the conviction is irresistible that he overrates the value of his singular gifts. He is quite willing that the test of reason should be applied to his "revealments," but he evidently thinks they will "stand the test." Some of them will, and some will not. Still must it be a matter of perpetual surprise that he should get at so much truth as he does, when we reflect that all his acquisitions of scientific knowledge are the result of intuition. He declares himself barren of knowledge in the "natural state," yet he occasionally throws off with a graceful ease the most difficult propositions, such as it had puzzled the scientific world for years to establish. He seldom descends to minutiæ, however, and is quite apt to blunder when he does. In the present volume he has given us no new facts of importance and few novel views. But he has given such a fascinating and fresh expression to many familiar and valuable truths, that they are almost "as good as new" revelations. Indeed the style of this work is one of its prominent excellencies. It is uniformly correct and chaste, and there are occasional passages that for finish, force, and fervor of expression are rarely surpassed. These "winged words," we are told, only wait upon his bidding while in the "second sphere." On the whole, the conclusion is irresistible, that with all Mr. Davis' remarkable gifts, his mind, in the rarest moments of its exaltation, but comes in contact with knowledge, thoughts, and speculations already in the world, and consequently his liability to err is just as great as any one's. In truth, that liability is increased by his ignorance, and consequent inability to correct false impressions received in the "superior condition." His lack of culture may enhance the idle wonder with which he is regarded, but not the value of his productions. His works considered in relation to their claims, appear idle and paltry. They are certainly readable, and contain many things that awaken an absorbing interest, but the oracular and confident tone in which everything is spoken — the false and the trivial equally with the true and valuable — is a blight to the charms his writings would otherwise possess. It is painful to see so fine a mind mistaking so signally its powers and importance. It is to be hoped that he will yet, before leaving the stage as an author, apprehend the force and mission of his genius correctly.

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